

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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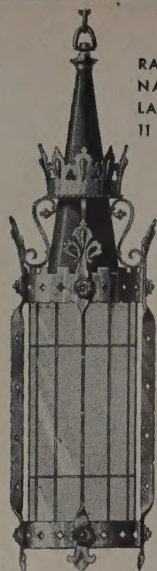
News

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EPISCOPAL BLESSING

The Rt. Rev. Harold L. Bowen, D.D., the new Bishop Coadjutor of Colorado, blesses the Rev. Glion Benson after his consecration on September 29th. The Bishop's chaplain is the Rev. David A. Jones.



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GENERAL SECRETARY

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The Laborers Are Few

TO THE EDITOR: When one realizes that there are only about 160 Negro clergymen in the whole Church and that there is an immediate need of 40 or more men to fill vacant churches, things have come to a critical state indeed in our Church. Within the next few years a few deaths and retirements will make the condition all the more alarming, and the Church doesn't seem to be seriously concerned.

A questionnaire was submitted to some students in two North Carolina colleges; one of them was our own St. Augustine's, Raleigh, N. C. Among the questions asked last month was this: "Why is it that many young men avoid the ministry as a vocation?" and three replies stood out prominently. They were (1) inadequate salary, (2) inadequate plants, and (3) segregation (at conventions and Church meetings where both Whites and Negroes assemble). These reasons are given by many also out of college and are my own. While some progress is being made in these three categories and practically all of the dioceses have ceased to have separate convocations for Negroes, yet there is still a plenty of segregation remaining: at meals at some diocesan conventions, at worship services (in God's houses), etc. Most of our young men after graduation from the seminaries want to work where there is an adequate plant—something to work with—for in many of our communities there are no social or recreational facilities and our people are barred from those where the Whites go. The time to act is now! Not next year or a few years hence, as it may be too late then.

In the same questionnaire, the question was asked: "Are you interested in the ministry?" Also, "If you are interested in the ministry would you prefer a segregated or non-segregated seminary?" "If so, why?" Not a one indicated his preference for a segregated school. One rather serious student replied: "I do not believe that I could very well manifest my desire to serve God under the auspices of a segregated system of learning. God does not intend this system to exist." Another gave a very pointed reply: "If clergymen of both races are expected to work together and understand each other, they should be trained together, for only by association may we understand each other."

After the period of the discussion, at which time the questionnaire was submitted, one of the students informed me that his bishop from a midwestern diocese had already made it plain where he wanted him to go for seminary training and had offered generous financial help—but it was to our segregated seminary and the student's choice was otherwise. I am certainly glad that my former bishop (of another southern diocese) knew better than to insist on me going to a segregated school.

Candidates for the ministry should be able to go any place. They go to the college of their choice, but if they are from the South and contemplate going into the ministry they are persuaded to go to a

segregated seminary, oftentimes. They accept the bishop's choice of seminary, but after working for him a year or more they may soon leave him for a better position—usually in the North if there is a vacancy. The dike is made secure in one place but a leak springs elsewhere, as you see.

The North Carolina College Student Conference (composed of delegates from White and Negro colleges in N. C.) in session last February in Chapel Hill, N. C., went on record for the abolition of our segregated seminary, and sent a copy of its resolution to every bishop and most prominent clergymen. Some bishops viewed with alarm the challenging motion of this group but many were for it. The time is coming when Christians will be appreciated not because of the color of their faces but because of the soul; for we must realize that there can be no Fatherhood without the corollary of the brotherhood of man—as many in their ignorance or because of the lack of Christian principles fail to see. Many consciences ought to be disturbed and some may one day meet the Judge who will say: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me"—they will know what he means, too.

When Dr. Johnson, rector of St. Martin's Church, New York City, took Bishop Barnwell to task several months ago, he was branded as a Northerner meddling in southern traditions. In the secular press, when editors reply to those from the North who attack the customs of the South, they usually brand them as "damnyankees meddling in the business of the South." For information of those who may think I am a Northerner or a meddler I might say that I was born and reared in the South—with the exception of two senior years of college in Pennsylvania and three years at the Philadelphia Divinity School. I might add I have felt this way all my lifetime. In addition to this I came South after graduation and have labored in the diocese of North Carolina for 14 years, so I am a true son of the South and am speaking for many more of its sons and Christian Negroes.

(Rev.) O. D. STANLEY.

Durham, N. C.

"What They Wanted to See"

TO THE EDITOR: After reading your editorial, "What They Wanted to See" [L. C., August 31st], one might logically infer that you follow a policy of "Believe Only What You Want to Believe." Were you there? If you have evidence which indicates that the report which you printed as news is not factual, then I believe that you have a moral obligation to your readers to give them that evidence.

I do not believe that you have the right to criticize these American clergymen for not doing what they did not intend to do, or for making statements which you did not report. In the article which you printed, I found nothing which might be construed as "an enthusiastic whitewash of Tito and all his works," or any attempt to draw any conclusions beyond the state-

ment that there is complete religious freedom in Yugoslavia and that the Yugoslavian situation has been deliberately misrepresented.

It is difficult for me to understand why you are so concerned about Archbishop Stepinac—or any other convicted Nazi collaborators—or why you feel that Polish law should conform to American concepts.

When I was a student at Nashotah, I discussed the Balkan situation at great length with Fr. Dositei, a Serbian monk who was then serving as chaplain to our Serbian Orthodox students. He freely admitted that the Serbian clergy in Yugoslavia made very heavy demands upon the peasants, and that they were in no way better than Roman Catholic clergy in strongly Roman Catholic countries. He told us also that there was intense rivalry between the Serbians (Orthodox) and the Croats (Roman Catholics). The Serbians did not like Tito because he was Croatian, and the Roman Catholics hated him because he was lapsed and would not obey the Vatican. I mention this only because it would seem to indicate that the religious factor is inextricably bound up with political, social, and economic factors in Yugoslavia.

"The partisan and superficial tone" of your statement is indeed a disappointment. Rather than seeming to identify yourself with the forces of authoritarian Catholicism, it seems to me that you might profitably explore the implications of democratic Catholicism for the world in which we live.

(Rev.) WILLIAM S. VAN METER.
Woodburn, Oreg.

Editor's Comment:

"Democratic" is an excellent word, but we prefer our democracy without secret police and the other trappings of one-party dictatorship.

Anglican Canon Law

TO THE EDITOR: In his articles on Anglican canon law [L. C., August 24th and September 7th], Mr. Dykman has opened the door on a major reason for confusion and "lawlessness" in the Episcopal Church. Many of the harsh words

on this and that being tossed around among the brethren might better be saved to attack the real enemies, i.e., ignorance and uncertainty.

The current unifying controversy over the new marriage canon highlights the fact that even the "experts" don't know what the law means, and have no means of finding out. This situation is but a reflection of a Churchwide anxiety neurosis in the entire field of American canon law. We can scarcely expect a cessation of national, diocesan, and parochial controversies over what the law means until the Church sets up a proper authority.

Let us hope that at the next General Convention Mr. Dykman will reintroduce his 1934 proposal for a permanent Commission on Canon Law, and that this proposal will gain vigorous and widespread support. It seems too bad that so much energy is now being diverted from playing the game because no one is quite sure what the rules are and what they mean.

(Very Rev.) H. RALPH HIGGINS.
Grand Rapids, Mich.

The Racial Question

TO THE EDITOR: Having been born and educated in Virginia, although now a resident of New York, I read Bishop Barnwell's recent letter with much interest.

I concur and sympathize with much of what he said about the intemperance and unreason of some of those who have attacked Dr. Bentley. The racial problem in the South is not a simple one and there is no easy solution. It does not follow that more could not be done than is now being done. The chief trouble with the "gradual" approach is, that so many of its proponents believe in progress so gradual that it is not easily apparent to any but the keenest and most sympathetic observers. I fail to see how racial relations will be any better next year or twenty years from now, unless we start to make them better immediately. I should like to see the Church boldly face up to the problem and evolve a live and integrated program for the betterment of racial relations.

A CHURCH OPPORTUNITY

I doubt that there can be any marked improvement in relations between the races until there is an end to the almost complete isolation between the races except on the master-servant or landlord-tenant basis. The sudden abolition of all segregation might have the effect that Bishop Barnwell fears, but I see little evidence that much is being done to prepare people for the ending of segregation in the foreseeable future.

The Episcopal Church with members from both races has a great opportunity to bring them together in parish hall and church, to worship, to pray, and to discuss common problems on an equal basis. This is not radical nor very far-reaching, but it is more than is being done generally, it would furnish a common forum and meeting place which is sadly lacking now, and it lowers, ever so slightly, the present barriers between the races.

EDWARD D. GASSON.

New York City.

*the work of a recognized
scholar*

THE CHRISTIAN DOCTRINE OF GRACE

By Oscar Hardman

Dr. Hardman traces the growth of the doctrine of grace from its Gospel origin, through the early Fathers to the Reformation, and gives a lucid summary of the development which it has undergone in the various churches of Post-Reformation Europe.

The theme of the book is timely. The idea of "grace" is at the center of the present-day trends in religious thinking, such as neo-orthodoxy, neo-Calvinism, and the recovery of a god-centered theology, as against the humanistic confidence which marked the previous generation. The author presents the subject in both its historical and doctrinal development, with suggestive excursions into the present worth and relevance of the doctrine to contemporary problems. \$2.00

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The Living Church

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The Question Box



Conducted by CANON MARSHALL M. DAY

• *May an Episcopal priest, as an occasional service, use an English translation of the Eastern Orthodox liturgy in celebrating Holy Communion?*

Ordinarily no. A priest is not ordained to act apart from the Church which ordains him. Therefore he may only use another rite when licensed so to do by his own ordinary or by the ordinary jurisdiction of the other rite, and for a congregation made up wholly or in part of members of that rite. He must be always acting clearly and demonstrably in and for the Church, not on his own responsibility and by his own desire.

• *When a bishop celebrates a Low Mass at an altar on which there are six candles permanently placed, or where there are only two candles, just which and how many candles should be lighted?*

At a plain celebration of the Holy Eucharist by a bishop, four candles should be lighted. These may be two of the six lights on each side, or may be others especially placed on the altar for the service. Of course, if there are only two, the bishop's lights may include the two on the altar or may all four be extra candles. If an Ordination is to be held during the service, six lights should be used, with a seventh behind the altar cross if the officiant is the bishop of the diocese.

• *How should a priest be vested presenting candidates for Confirmation?*

The priest presenting candidates for Confirmation should wear surplice and stole of the color directed by the bishop. If he is the parish priest (as is usual), he may wear a cope of the same color.

• *When should stoles be worn?*

The stole should be worn by a bishop, priest, or deacon when administering a sacrament. In addition, priests and bishops should use the stole when blessing any person or thing, although it is not necessary to put it on simply to give the blessing at the end of the service, when otherwise no stole would be worn. The preacher may also wear a stole, but need not change to this if he is wearing a tippet. The custom authorizing the use of a black stole at a funeral would imply the use of a white one at the burial of a child. Stoles are also correct on certain occasions when the priest

is present in the chancel although not administering a sacrament. For example, when a priest in choir dress receives Holy Communion, or attends the consecration of holy oils, or presents and joins in the Laying on of Hands at an Ordination.

• *Why do some bishops omit the stole when participating in ordinations and consecrations?*

No man can say why another does what he does. Possibly some of them hold that as they are officiating in the choir-habit they should use the tippet, as in their judgment it is necessary to the completeness of that habit. Perhaps others regard the tippet as a prelatical equivalent of the stole, as I have found to be the opinion of some deans and canons.

• *What is the meaning of the Feast of the Forty Holy Martyrs?*

The feast of the Forty Martyrs of Sebaste commemorates a group of Christian soldiers martyred in Armenia in the 4th Century. They were exposed naked on the ice of a frozen lake. One lost his faith and came to shore to accept the warm bath which was kept there to tempt them to apostatise, but his place was taken by one of the guards. There is a very beautiful account of this in *A Child's Book of Saints*, Everyman's Library (No. 61).

• *Can you suggest books or material for not having flowers on the altar or in church at funerals?*

Percy Dearmer, *Parson's Handbook* (edition of 1902, pp. 97ff, 421); Mowbray, *Ritual Notes*; McGarvey and Burnett, *Ceremonies of the Mass* (Anglican); *The Baltimore Ceremonial* (Roman). In fact I do not know of any writer of sufficient scholarship to be "authoritative" (in the scholastic or academic sense) who commends the use of flowers at any Office of the Dead. The reason is that flowers are not essential ornaments of the church or altar, but are added as a sign of rejoicing. It is true that Christians ought to rejoice at their friends' going home to God, but few of us have that much faith. All of us die still in need of forgiveness and improvement, and so the services for the departed naturally take a penitential character.

NINETEENTH SUNDAY AFTER TRINITY

GENERAL

CONFERENCES

English-Speaking Peoples
Meet at Kenyon*By the Rev. CLEMENT W. WELSH*

"Beneath law, policy, and our daily thoughts and actions lie uncriticized assumptions of fitness and right. Those assumptions, formed during countless generations and in many lands, constitute our heritage." With this as a premise, the second conference on the Heritage of the English-Speaking Peoples and their Responsibility met at Kenyon College, September 26th to 28th, under the direction of President Gordon K. Chalmers, to answer the question: What in our heritage is still valid? Are we using it, how can we use it, for our own and the world's good?

If both premise and question seem overwhelming in extensiveness and profundity, the variety and competence of those selected to consider them at the conference offer reassurance. To mention at once only a few of the better known: Sidney Hook, philosopher; Robert Hillier, poet; William A. Orton of Smith College; and, in a lively debate, Sen. Joseph H. Ball of Minnesota, and Victor G. Reuther of the UAW.

The discussion began practically, with three addresses on politics; it moved at once to philosophy and inquired into the more basic ideas of our democratic tradition; thence, to literature, the record and depository of reflection upon our culture. On the second day, attention was turned first toward economics and science, and with this preparation in theory, moved to government and labor as a focal point in the crisis of our liberal tradition. Then, by a natural progression, the conference considered manners, the quality of life in our time, in some ways the most profound and the most practical of the discussions; it treated, in short, the worth of life itself as every man knows it. After a service at which the Rev. Canon A. S. Walker, president and vice-chancellor of the University of King's College, Halifax, preached, the conference concluded with a summary by H. T. Wade-Gery, Wykeham professor of ancient history, Oxford.

In the invitation to the conference, a quotation from Ignazio Silone had been cited concerning our need for "a mini-



CONSECRATION OF BISHOP BOWEN: (top) The procession to the cathedral, showing Frs. Carr and Scambler, Fr. Bowen, Bishops Brinker, Randall, Essex, Moore, Pardue, Ziegler, Fr. Alderson, Bishop Conkling, Fr. Young, and Bishop Ingley. (Bottom) The Presiding Bishop and Bishop Bowen at the Exhortation.

mum of common assurances." Without them, he has said, "it is not possible for men to live together in society. If they are not to massacre each other, men must agree on a certain number of fundamental questions: what is good, what evil; what is true, what false; what is beautiful, what ugly." It would have been possible, even easy, to have arranged a conference which would present a specious appearance of unanimity upon such assurances. It would also have been easy, and perhaps more dramatic, more newsworthy, to collect a group of extremists guaranteed to provoke enough dissension to suggest that we are not far from the mutual massacre that Silone predicts. Rather than to soothe our friends or delight our enemies with such superficiality, the conference adopted the more difficult way of searching beneath surface agreements and differences for those more basic assumptions of our society which too often escape examination. It is a tribute to the quality of the speakers and their hearers that the discussion fulfilled, with few exceptions, this serious intention.

This may be made explicit by noting a recurring notion put forth by speakers of markedly differing presuppositions. It became evident early in the conference that the "minimum of common assurances" would not be found in theological or metaphysical agreement, and Dr. Sidney Hook of New York University made clear the position that such agreement is unnecessary. He defined the experimental attitude "which assesses the truth of assertions and claims, both of fact and value, in terms of relevant fruits and consequences," as essential to our tradition, and, denying that any "metaphysical or theological doctrine entails any specific form of social or political life," proceeded to modify Silone's dictum by saying, "I believe it is more accurate to say that [man] must agree on a basic method of reaching the truth or testing the good rather than upon any particular truth or good. For so long as they agree on this method, all other differences about specific truths or goods are in principle resolvable."

This confidence in our heritage as providing a *modus vivendi* was asserted by Mr. John Fischer, editor, Harper and Brothers, for the political scene, noting that our parties are political embodiments of our genius for conducting effective compromises; we all observe "the rules of the game" (a phrase echoed by several speakers). Prof. William A. Orton, supporting the same idea, added, "there is something more involved than the rules of the game; it is the spirit of the game." And Fischer concluded by quoting Judge Learned Hand: "The spirit of liberty is the spirit which is not too sure that it is right."

• Prof. Herman Finer of Chicago was



KENYON CONFERENCE: (left to right) President Chalmers, Bishop Hobson of Southern Ohio, and Canon Walker.

concerned with an area in which the ideals of tolerance and equality are less easily expressed: the international scene. Admitting the fact of nationalism, he stressed the need for "a single standard of humanity" and admitted that the best in the Charter of the United Nations is a commentary on "Love thy neighbor as thyself." Prof. Arthur Murphy of Cornell, by discussing the "loyalty bill," focused attention again within our own tradition upon the problem of toleration, and the destructive effect of enforcing a "legitimate political conviction."

These, then, are assertions of the quality, unique in our heritage, of responsible tolerance toward our neighbor's mind; assertions which define our social achievement. Yet this heritage is not without its present flaws. They were presented with the clarity of conflicting yet forthright statement by Senator Ball and Mr. Reuther, under the thoughtful chairmanship of Mr. Paul G. Hoffman, president of the Studebaker Corporation. They were

also evident in the discussion of the British crisis by Mr. Norman MacKenzie, assistant editor of the *New Statesman and Nation*. In his summary of the conference, Professor Wade-Gery spoke of it as "an orchestra tuning up. The instruments were not perhaps aiming at one uniform pitch, they were aiming rather at a certain precision of discord." This view received interesting support from those in the conference who spoke of literature and our way of life. And, indeed, as one reflects upon the conference, it is evident that the roots of those special values our heritage possesses were almost unanimously found in a manner of living, "an instinctive virtue" (the phrase is Professor Wade-Gery's) which arises from the abundance of unfrustrated energy in our society, compounded of freedom and individualism. In the conference at Kenyon, impressive evidence accumulated as to the resiliency and persuasiveness of our democratic heritage.

The program of the conference also included addresses by Julius Lewin of the University of the Witwatersrand, Johannesburg; Gaston Berger of Aix en Provence; Eric Bentley of the University of Minnesota; Maurice Frechet of the Sorbonne; Geoffrey E. Blackman of Oxford; the Rt. Hon. Thomas Johnston, sometime Secretary of State for Scotland; Lionel Trilling of Columbia University; and Louis Kronenberger, dramatic critic for *Time* and *PM*.

SEMINARIES

Berkeley Elects Dr. Urban

The Rev. Dr. Percy Linwood Urban was elected dean of the Berkeley Divinity School, New Haven, Conn., at the annual meeting of the board of trustees, October 1st, succeeding the Very Rev. Lawrence Rose. Dean Urban had been serving as professor-in-charge of the school since last July.

An announcement from the board of trustees said that he was the unanimous choice of a nominating committee consisting of Bishop Budlong of Connecticut, president of the board; Bishop Gray, Coadjutor of Connecticut and chairman of the committee; the Rev. Messrs. Warren E. Traub, John H. Fitzgerald, Louis W. Pitt, and Frederick H. Sill, OHC; Dr. Wilbur L. Cross; and Messrs. Franklin E. Parker, Jr., and Frank Gulden.

Dean Urban, who has been in the priesthood for 31 years, is a member of an eminent family in the Church. His father was the Rev. Abram L. Urban of the diocese of Pennsylvania; his brothers have all reached positions of distinction—the late Rt. Rev. Ralph E. Urban was Suffragan Bishop of New Jersey; the Rev. Leigh R. Urban was



THE PECTORAL CROSS of the new Coadjutor of Colorado.

canon of Christ Church Cathedral, Springfield, Mass., and rector of St. Andrew's, Longmeadow.; and another brother, Wilbur L. Urban, is a well known author and emeritus professor of philosophy at Yale University.

PRINCETON GRADUATE

Dean Urban graduated from William Penn Charter School, and received degrees of M.A. and B.A. from Princeton University, where he held the Charles Scribner Fellowship. Ordained deacon in 1915 by Bishop Garland and priest in 1916 by Bishop Rhinelander, he began his ministry as a master at St. Paul's school, Concord, N. H. He served for a time as rector of St. Andrew's Church,

Hopkinton, N. H., and from 1917 to 1924 served as assistant rector of St. Peter's, Germantown, Philadelphia.

He received the B.D. degree from the Berkeley Divinity School in 1923 and the degree of S.T.D., also from Berkeley, in 1935. He served for a time as professor of philosophy at St. John's University, Shanghai, China, and became a visiting lecturer in theology at Berkeley while rector of St. John's Church, North Haven, Conn., which he served from 1924 to 1941. At that time he came into residence as full-time professor of systematic theology, which position he continues to hold. From 1944 to 1946 he served as a visiting professor at the Philadelphia Divinity School. He is a member of the American Theological Society.

Plans for the installation of the new dean will be announced at a later date.

MISSIONARIES

Panama and China Appointments

The Overseas Department of the National Council has announced that two new missionaries have been appointed for service in the Panama Canal Zone and the Diocese of Hankow.

The Rev. Milton A. Cookson, rector of River Terrace Church, Washington, D.C., will sail for the Canal Zone early in November where he will be in charge of St. Andrew's, Cocoli, which has just been completed.

The Rev. Richard S. Corry, assistant at the Church of the Good Shepherd, Jacksonville, Fla., has been appointed for work in the diocese of Hankow. He is a graduate of the School of Theology of the University of the South, Sewanee, Tenn., and was ordained to the priesthood in 1943.



PROCESSION BEFORE THE SOLEMN HIGH MASS AT THE MILWAUKEE CENTENNIAL: (left) the head of the procession, showing Orthodox priests and Polish Catholic bishops; (right) the Bishop's chaplain, followed by Bishops Ivins of Milwaukee, Sturtevant of Fond du Lac, and Horstick of Eau Claire. (See page 18).

ORTHODOX

Archbishop of Cyprus To Be Elected in December

The election of a new Greek Orthodox Archbishop of Cyprus will take place sometime in December, according to an announcement made by Metropolitan Macarius of Cyrene, locum tenens of the Cyprus Archbishopric. The new archbishop will replace Metropolitan Leonidios, who died last July.

The elections will follow procedures outlined in the charter of the self-governing Church of Cyprus. There will first be an election on October 5th of 1,004 special representatives, who will be chosen by all the communities of the island. The representatives will gather at 24 different centers on November 16th to elect 66 "general representatives." This group, together with officials of the Church, will proceed to the actual election of an archbishop in December.

Metropolitan Macarius is eligible for election, but has declined because of age and poor health. He has, however, recommended that Metropolitan Chrysanthos, former Archbishop of Athens, or Metropolitan Pantelymon of Argyrocastios be chosen. Metropolitan Joakim of Derkon is said to be favored by the Leftist element. [RNS]

Religious Education Movement

By DONALD A. LOWRIE

During a recent study of the needs of Russian youth in emigration since World War II, one item kept turning up in almost every discussion: the total lack of material in religious education, adapted to present day needs. As a matter of fact, while important progress in religious education has been made during the past 30 years in both Protestant and Catholic worlds, most Russian Orthodox are still obliged to use books on the "Law of God," as religious instruction was known in Russia, dating from 40 years ago. With the exception of some excellent work by the Greek organization *Zoe*, and the valuable research of the pre-war Religious-Pedagogical Bureau in Paris, nothing has been done in a systematic way to provide priests and teachers of any of the Orthodox Churches with modern books and other material on religious education.

This is the basis for the new project in Orthodox religious education which the YMCA Press has now undertaken. By good fortune there is in Paris a group of the most capable and experienced Russian educators anywhere available, and a council on religious education has been

working for the past year on plans for producing this new material. Some of the council members are priests, some are laymen, two are professors in the Theological Institute; one woman has the degree of M.A. in religious education from Columbia University, and some have almost 20 years of actual teaching experience, so that what we produce should be eminently usable, as well as up to date. It is significant that among the members of this council are representatives of all three of the jurisdictions into which the Russian Church abroad is divided, and experience has proved the possibility of complete coöperation on a common problem, regardless of jurisdictional differences. The project has been greatly forwarded by help received through the World Council, as well as by material placed at our disposal by numerous publishing houses, both Protestant and Catholic.

The first book issued is a manual for religious education in summer camps. But the major effort during the last few months has been applied to the preparation of two other books, each giving a full course in the fundamentals of religious education, one for children from the ages of 8 to 12, which will appear in October, and the other for children from 12 to 17, which should be ready by January. The forthcoming volumes are a completely new departure. Instead of representing the ordinary, old-style text books, these are really good examples of book-making and will be attractive things to put into the hands of any child, besides giving both child and teacher a modern approach to necessary education. The pictures are by one of the best Russian illustrators, who also volunteered to supervise the lay-out of each page. This personal interest characterizes the entire group of Churchmen and laymen who have produced the books; each one has given most generously of his time and effort.

The potential importance of this project for the Orthodox world in general will be readily perceived. Beyond the Russian emigration there are millions of Russian Orthodox in Europe, and furthermore, literature in Russian is accessible to educators in all the other European Orthodox Churches. Thus, if this material proves its worth in Russian, it may easily be translated into other languages for use by other Orthodox churches as they may desire.

The books are only one portion of the means of religious education under consideration by this council. The wide dispersion of Orthodox families may call for correspondence courses for use by parents and teachers. Further, there are educational conferences; there is the cinema (but not the radio, since the

Orthodox in France are a small minority) or lecture courses. As work progresses, these other means of education are to be studied and here again the Orthodox will be gratefully assimilating the best in religious educational methods generously shared with them by other confessions. The project is one special aspect of true ecumenism.

PHILIPPINES

Rival Aglipayan Faction Opposes Union Proposal

A rival faction, headed by Msgr. Juan Jamais, in the Philippine Independent Church [Aglipayan Church], is opposed to the recent proposal [L.C., September 7th] by the Supreme Bishop, Msgr. Isabelo de los Reyes, Jr., for intercommunion with the Episcopal Church in this country. In a letter to the Philippine Secretary of Public Instruction, Msgr. Jamais said that the government would no longer be bound to recognize the group headed by Msgr. de los Reyes "from the moment it becomes Episcopalian."

Msgr. Jamais also said that the group headed by Msgr. de los Reyes is prepared to subscribe to beliefs which Msgr. Santiago Fonacier, a former Supreme Bishop of the Church, had repudiated.

In his reply, published by the newspapers in Manila, Msgr. de los Reyes said that the Aglipayan Church "has always had, and will forever retain, its independent status," but is seeking to establish "the most fraternal relations with Christian organizations throughout the world." He said that the Independent Church, which claims two million members, had entered into "brotherly association" with the Episcopal Church, and that its future priests would soon begin to attend Episcopal seminaries. [RNS]

Services of St. Luke's Hospital

Services rendered by St. Luke's Hospital, Manila, during the fiscal year 1946-7, amounted to P929,671.48, as compared with P1,006,757.70 in 1945-6. During the year the hospital did charitable work amounting to P26,671.05 in the hospital, and P14,635.16 in the dispensary. Free services to staff, student nurses, and employees amounted to P19,630.22. The figures covering charitable work and free care do not include the services of the physicians and surgeons, which are contributed.

Donations, gifts, and recoveries on war-time services to internees, mostly Americans and British, amounted to P54,076.58. There are still carried on the hospital books charges against internees amounting to P61,733.10, but

is probable that most of this sum will have to be written off as uncollectable.

Operating expenses have been very high. Repairs to the wooden buildings, now more than 40 years old, cost P52,263.1. With a new St. Luke's in prospect, the administrator, Mr. H. E. Shafer, is doing everything possible to hold repairs to a minimum, but there are certain things which must be done. Living costs in Manila are still high, and these are reflected in the items for subsistence, the salaries of the staff, and in wages of employees.

New Building Blessed

On the feast of St. Matthew the Apostle, September 21st, Bishop Binsted of the Philippines, blessed the new building of St. Andrew's Theological Seminary, Manila. Beginning with the chapel, the Bishop pronounced the traditional benedictions in the various rooms. The Holy Eucharist was then celebrated in the chapel by Bishop Wilner, Suffragan of the Philippines, with Bishop Binsted officiating and assisting in the administration of the Holy Communion.

Physical examinations of all students were made the week before the opening of the seminary on September 16th.

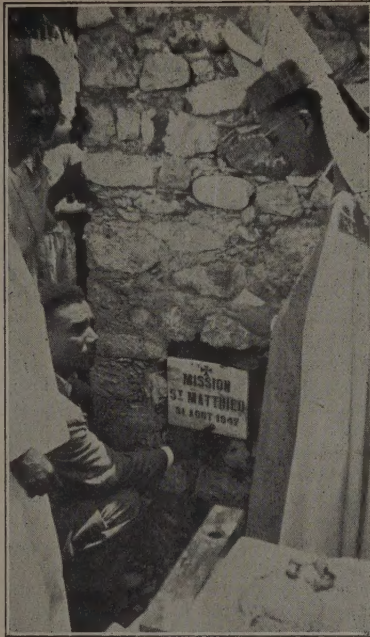
INDIA

Church of South India Formally Inaugurated

The United Church of South India was formally inaugurated on September 29th at St. George's Cathedral, Madras. Bishop Jacob of Central Travancore was the celebrant at the service of Holy Communion, at which nine men were consecrated to the episcopate in the United Church. The congregation at the service included 600 representatives of Churches, missionary societies, and various Christian associations from all parts of the world.

Vested in rochets, the bishops-elect knelt before Bishop Jacob and the two co-consecrators, who laid their hands on the heads of the bishops-elect and said, "Receive the Holy Spirit for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands." Each of the new bishops was then presented with a copy of the Bible and a crozier.

The new bishops and their dioceses are Arnold Henry Legg, South Travancore; T. G. Stuart-Smith, Tinnevely; James Edward Lesley Newbegin, Madura and Tramanad; Sabapathi Kulandran, Jaffna; Edgar Bentley Thorp, Trichinopoly and Tanjore; Premaka Gurushanta, Mysore; Frank Whitaker, Medak and Hyderabad; Bunyan Joseph,



BISHOP VOEGELI: At laying of cornerstone of St. Matthieu's Church.

Anantapur and Kurnool; and Hospet Sumitra, Cuddapah.

Among the 14 bishops, who include five native Indians, Religious News Service reports that seven were formerly Anglicans, three were Congregationalists, two were Presbyterians, and two were Methodists.

In his sermon, the Rev. J. S. M. Cooper said:

"It is not a mere coincidence that the South India United Church, free from all outside control, should take shape at a moment when India is entering the path of independent life, but instead is surely one of those workings of divine providence. . . . We who are here today wish to proclaim the reconciling grace of God to all men unable to agree among themselves."

HAITI

New Mission Church Built

One of the largest missions in the missionary district of Haiti, Grande Rivère de Légane, has recently been able to build a new church, largely through the generous legacy of the late Mrs. Randall, wife of Bishop Randall, Suffragan of Chicago. The shortage of materials and the high cost of labor had delayed the building process a great deal, but now the work is progressing rapidly and soon plans will be completed for the building of a rectory. The purchase of the additional land was made possible by a gift from the Woman's Auxiliary of the diocese of Atlanta.

The Rev. Jean Mardochée Pariison was ordained to the priesthood in St. Matthieu's, the new church, on August 31st by Bishop Voegeli of Haiti. He was presented by his brother, the Rev. J. Enoch Pariison, vicar of the new mission church, the Ven. Georges E. Bénédicte was the celebrant. Bishop Voegeli preached the sermon.

A large congregation filled the church, and many remained for the ceremonies of the laying of the cornerstone of the new church.

ENGLAND

Archbishop of York Warns Church Against "Watering Down"

The Most Rev. Cyril Foster Garbett, Archbishop of York, recently called upon Churchmen to resist the "dangerous temptation" to accommodate the Church's moral teachings to the times. The Archbishop said:

"The more such concessions are made, the greater will be the departure of the Church from historic Christianity. It will have been false to its creed. A reduced Christianity watered down in the hope that it may be more congenial to the spirit of the time will have no influence and will give no help."

"An age of crisis needs the help of the word of God. Man knows he cannot save himself. Pious exhortations and moral precepts addressed to men in a world which is crashing round them are as useless as rose water sprinkled on a house on fire."

The Archbishop also reprimanded "zealous Church members who, finding the world disregarding their warnings and going on its way to destruction, withdraw to spiritual catacombs." [RNS]

Chelmsford Synod Will Not Permit Remarriages

By a margin of one vote, 500 priests of the Chelmsford [England] diocesan synod refused to permit innocent parties in divorce cases granted on the grounds of adultery from being remarried in the Church of England, even after a period of two years. The vote was 189 against, and 188 in favor. The other four questions, and the ballot results were:

"(1) Should civil marriage in a registry office be, in every case, obligatory? Yes, 61; No, 407.

"(2) Should a tribunal, consisting of a bishop and assessors, be set up to consider applications for a [Church] decree of nullity after divorce? Yes, 331; No, 121.

"(3) Is it desirable, in the meanwhile, that a parish priest should remarry one, who, in his judgment, is the innocent party? Yes, 81; No, 357.

"(4) Should the Church be more explicit as to the admittance to Holy Communion of persons divorced? Yes, 336; No, 96." [RNS]

The Greeks Had a Word for It

By Elizabeth Mabel Bryan

THE words "mystic" and "mysticism" are suspect today. And well they may be for Adolph Hitler was called a mystic, and much that is known of oriental mysticism has helped to disqualify their meaning. In derivation mystical means closed mouthed, and unlike most words in continual use, it has not changed its meaning with the passage of time. It still is associated with the unutterable, good or bad. It was introduced into western terminology about the fifth century, but was not used commonly by Christian writers, until a more modern date. Being purely a spiritual term, mysticism is unfortunately associated with the powers of both light and darkness; also with both geniuses and charlatans. We are following good precedent, St. Augustine, for example, when we substitute the Latin "contemplation" to express the Christian mode of contact in this life with reality.

The latest important writer to express dissatisfaction with the word mysticism is probably the distinguished philosopher, Jacques Maritain, now French ambassador to the Vatican. In one of his lectures delivered in this country he said speaking of mysticism, "It provokes a procession of phenomena, ecstasies, and extraordinary gifts," but he cautions against finding substitutes, for "the new words would soon become clichés as misleading as the old."

Christian mysticism refers exclusively to the deification in some degree of the individual human soul, and with this in mind it is understandable that it had its birth in the Catholic Church which has ever taught that man's natural capacities alone will not carry him to his supreme destiny. Dr. George M. Sauvage in the *Catholic Encyclopaedia* writes, "In this act there is no annihilation or absorption of the creature into God, but God becomes intimately present to the created mind, and this, enlightened by special illumination, contemplates with ineffable joy the divine essence." Contrariwise, the pagan world tried to reach God through imagination, and pantheism was the result. To get to God they made over the universe. The Church teaches, however, that what man cannot rationalize he can know through revelation and faith, and what he cannot attain to by his natural powers he can often reach by the grace of God.

It is well to remind ourselves once in a while of such Christian bases of belief, for we live in a pagan world and it is easy to forget. Now that the whole East is open to the radio and airplane, who knows what we shall hear next coming over the air waves? Thousands of

our young men and women are returning from where they have come in contact at least in some superficial degree with mysticism as it is practised in the East. Let us not face them stupidly ignorant of why West is West. The Eastern mystics have always produced the extraordinary before the goggling eyes of the multitude. Let us not place ourselves with the uncomprehending crowd unmindful that although our Blessed Lord, speaking humanly, was an easterner and a mystic, He had no dealings with the commonplace psychological jugglery of His era and ours. The Incarnate God labored in the flesh for the salvation of the multitude, not for their mere edification, and much less for their wonderment.

Considering mysticism historically and currently, the broad differentiation between Eastern and Western mysticism is one of philosophy. Again Maritain, in his *Scholasticism and Politics*, sets us straight. Oriental spirituality is psychological. Here the powers of the mind are annihilated. A point in space is stared at for the sake of gaining concentration, and the resultant auto-suggestion is referred to by us as spiritual when that word has two meanings and in this case has the meaning connected with psychology and not with "pneuma." This complete inhibition of the conscious faculties has no Christian parallel, so Maritain explains, because in Christian mysticism the highest contemplative state is not a cessation of intellectual activity, but a decidedly active attitude before reality, the desire to live still more.

It would be unfair to pass off Eastern mysticism as exclusively psychological resulting in weird phenomena. The East has its saints, too. That others besides Christians have the grace of God, albeit they do not know it, is recognized by all Catholic scholars. And modern missionary approach in attempting to build on the old conceptions has sometimes met with remarkable background on which to attach the Church's ways. But this is not what is usually meant by oriental mysticism, and for us to have an intelligent comprehension of the writings of St. Augustine and St. Bernard and other Western mystics, we should know that they refer to experiences unlike the inactivity of an ordinary Asiatic sage.

Apropos, a notable spurious mysticism in France is called "quietism," introduced by Molinos and Madame Guyon. Reading the lives of these seventeenth century Christians is not pleasant business. It seems strange to us today, saturated as we are with inhibitive tolerance, that such good people could have been

so destructively persecuted. Nomenclature, even then possibly had a good deal to do with Christians misunderstanding one another, but a reading between the lines leads one to believe that Molinos and Guyon fell into the error of Eastern mysticism. There are also current cults that teach the same doctrine of irresponsible inactivity in prayer. All these people mean well, but they dispossess the soul of its material dwelling. They forget or are ignorant of the fact that soul and body are one. Even modern science corroborates this. Our brains were God created and were pronounced good. Our wills are ours also by the graciousness of this same Creator, and we are co-laborers with Him when we pray. Any mystic who forgets these things slips into a sort of quietism or passivity, and in so far is off the road.

The safeguard for Catholic Christians is the Holy Eucharist. Herein the sacramental life gets its repeated impulse and produces a rhythm that sings us on to the end of our days unmolested by mental strain and incomprehensibility. Surrounding phenomena of the physical world, instead of being annihilated in one's consciousness, become gradually spiritualized. A tree is no longer just a tree. Like Wordsworth, one senses the numinous, and sees the thing behind the tree. From *Tintern Abbey*:

"For I have learned
To look on nature . . . and I have felt
A presence that disturbs me with a joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of the setting
suns,
And the round ocean and the living air,
And the blue sky and in the mind of man."

Thus all nature takes on an aspect of growing beauty, and it is through things that we see God. This is not pantheism, for pantheism identifies nature and God, and that is something else.

We should not be afraid of sacramentalism. It holds in its hand the truth for us created as we are with these human bodies. Sacramentalism is our lifesaver. In a rising flood some people jump on to a raft which later gets caught in the narrows. Others are kept on top of the stream by snatching at a small piece of drift-wood. Let us hold to our drift-wood with thankful hearts. The Blessed Sacrament carries us along if only for an inch. When the saints look over the golden bar how happy they must be when they see us inching along. Now that is something, just to inch along. The late Father Vernon used to say that he would take a child and confess him and feed

him the Blessed Sacrament and repeat the process to the end of his days and never worry about that lad. Of course we know that he would have taught him also. But all the teaching of the excused classes in the whole United States cannot take the place of the soul's contact with the Real Presence. It is said that the mystic, William Blake, could go to the top of the mountain and touch God with his finger. Let us send our children to the altar rail to touch God. They will be safer there.

Sacramental life is not a foe of mysticism, but rather a safe road to the ultimate goal which for all Christian mystics is the realization of our life in Christ. For us to reach God through any door except the Incarnation is an anomaly. The foe of mysticism is one's uncomprehending mind stultified by fears. Assuming that one is in a state of grace, just what are we afraid of? For one thing, of asceticism. We read of the sacrifices of the saints, and knowing that we are weak believe that our trials are mediocre. Yet the asceticism we so much fear is the common incident. Gather together all the trials and disappointments of a lifetime and try to record them in a chapter of a book and the reading will surprise one. But when a sensational printer gathers something of the same kind regarding a saint, it is classified as asceticism and furthermore appears to us as voluntary. It is the voluntariness of such sacrifices that really appalls us, while we forget that willing or not pain and disappointment dog the heels of everyone. No one escapes. Think of what our Jewish friends have suffered. Life that appears to others even roseate brings its own discipline. But Christians believe that when untoward exigencies cannot be changed they can be offered in union with the sacrifice of Calvary, and in some measure thereby become voluntary. Any other kind of voluntary suffering may not be the will of God for us. A compulsion to a voluntary sacrifice if accepted is, of course, voluntary, but in such cases one does not bear it alone. Rather it is both initiated and carried out with divine help. Steep hills look steeper in the distance.

Another common fear among incipient students of mysticism is the "dark night of the soul" introduced into the analysis of mystical experiences which has characterized more modern treatises. Recent translations of St. John of the Cross have made the subject more popular if not more lucid. St. John writes of the dark night of the sense which is common to all, and of the dark night of the spirit which is the lot of the more advanced mystics. The night of the sense only need be considered here. It is generally referred to as aridity or dryness in prayer. There comes a time sooner or later when delight and sweetness and sentimental feeling leave the praying soul hanging

high and dry on a limb. This experience comes as challenge to faith. One is thrown back first upon his intellectual grasp and then upon his character and will to persevere. The temptation is to stop praying. Beginners are usually warned concerning this and advised to disregard the suffering and to persevere. Of course, this like all spiritual experiences varies in intensity and degree with the individual and it is a very real thing and too significant to brush off nonchalantly. Baron von Hügel, ever practical, cautioned against believing that one should suffer the utmost and wrestle with the experience as though one could shake it off unaided by divine help. Rather he urged the rhythm of work and prayer and a disregard of the aridity. And the late Dr. Barry said that if Christians would exercise more faith they would have fewer dark nights. Along with this idea stands the testimony of the late Sadhu Sundar Singh, that remarkable Indian mystic, who claimed since his conversion to Christianity never to have suffered one moment of spiritual dryness.

Possibly more than anything else is needed a change in the concept of the prayer life to offset any bugaboo that may be haunting one. Reality in prayer holds the secret of the saints. It does not consist of sore knees, unsavory visions, or anything queer. Instead, the secret of the saints is the ability to pray without ceasing and in secret. This is a serious business, but is not exclusively the privileged aspiration of the specialist. Travelers in Ireland have remarked on the seemingly mystical attainments of the devout Irish peasants sitting at their humble doorsteps and greeting the stranger with angelic hospitality. And everyone knows the famous saying of the Curé d'Ars, "I look at Him and He looks at me." The curé also said other things not so famous, among them being, "I see Him everywhere; He alone is the whole meaning of life."

Sustained prayer has to be learned. At first it is the soul's private relationship with its Creator; that is, it seems to be

that. It begins with meditation and reasoning about holy truths, but changes gradually into something else away from argument and discursive thought into an offering of the affections and will to Almighty God. This is what prayer in Christ means for Christ is God incarnate. The Prayer of Simplicity mentioned in all books on contemplative prayer is an ability that is God's gift to man. It is not something reserved for experts, but very quickly becomes in some degree the habit of any sincere Christian who spends a half hour a day in quiet meditation. The Prayer of Simplicity requires no special faculty. It requires only a devout and penitent soul in the state of grace. It listens for the voice of God, and when the message comes it can be tested and then must be acted upon. The test is twofold. It convinces the soul of sin and it commands it to love his neighbor. St. Paul, the greatest mystic, believed himself the chief of sinners, but his whole existence was given to the practical work of loving his neighbor. He went so far as to be willing to lose his own salvation if that were necessary in order to save others.

These two fruits of the Prayer of Simplicity are very definite. Sins, defects, frailties are revealed to the soul in ever increasing enormity. But beyond that men and women become *Alter Christi*, God bearers. This is done like the prayer, with simplicity. They seek no great thing. Ordinary everyday life, becoming infused with heavenly meaning, increasingly seems worth living. The experience, however, is not one of mere personal satisfaction for the real thing has no commerce with the "God and I" doctrine. Rather, such people become more and more identified with their neighbors, using the word neighbor in its broad sense. Like the poet, quite surprisingly they find that

"... when I sue God for myself,
He sees within my eyes the tears of two."

Such power of intercession, the direct result of any genuine approach to mystical experience, is stronger than the atom bomb, as we believe that God is stronger than matter being its Creator. So intercession may be the only means that the majority of Christians have in our helplessness to bring the world back to sanity. It is worth trying, and is being exercised just now more than we know for we do not have to wait until we "feel" that we have power with God in some mythically advanced state. It is doubtful if mystics know any more than others that they are mystics. People who believe themselves mystics usually aren't. Rather, to meditate on the gospel of St. James and to remember that "the effectual, fervent prayer of a righteous man availeth much" will, speaking reverently, do the trick.

ACU CYCLE OF PRAYER

October

- 12-18. Convent of Poor Clares, Mount Sinai, L. I., N. Y.
19. St. Mark's, Mendham, N. J.
20. Sisters of St. John the Evangelist, Brooklyn, N. Y.
21. Convent of St. Margaret, New Hartford, N. Y.

COMING EVENTS

October

18. Consecration of the Rev. Richard T. Loring as Bishop of Springfield. St. Paul's Pro-Cathedral, Springfield, Ill.
28. Consecration of the Rev. Horace W. B. Donegan as Suffragan Bishop of New York. Cathedral of St. John the Divine, New York City.

Daring to Lead

TAKING as its slogan "We Dare to Lead," the National Council has seized the initiative in calling the Church to a new and vigorous campaign of Evangelism. At its September meeting the Council, whose sessions have so often in the past been dominated by consideration of details of the budget, gave priority to the two topics of winning men to Christ and of providing Christian world relief — actually two aspects of the same vitally important task. We believe the whole Church will welcome this type of leadership from the National Council, and will respond to it.

The relief aspect is to be met by experiment with a new technique, dramatized under the title "a million dollars in four hours." As a part of this, the Presiding Bishop is to address the congregations of the whole Church personally, by radio on a Sunday morning in Lent. Just how this will be done to compensate for the differences in time in different parts of the country we do not know; but the idea is that his address shall be timed to coincide with the 11 o'clock service, and that it shall be tuned in by each church to take the place of the sermon. We think the plan is an excellent one, and we hope the technical difficulties will be overcome so that it may be effectively carried out.

We should like to suggest that the project be carried one step farther. We should like to see it timed for the first Sunday in the month, so that all churches will receive it at a time when they are about to celebrate the Holy Communion, so that in every congregation the message of the Presiding Bishop may be placed in the setting of the Church's central act of Eucharistic worship. Thus sacramental worship and sacrificial giving may be linked in the great act by which we rededicate "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to Almighty God. Or if it is not a "first Sunday," we hope that churches that do not normally make the Lord's own service the central observance of the Lord's own day will do so on this special occasion.

A considerable number of the bishops, asked in advance what they thought of this proposed plan, have expressed their full and even enthusiastic approval. Some whose conservatism might have been expected to cause them some dismay at the prospect of a radio sermon in church have recognized that new problems demand new techniques, and that the Church should use these techniques whenever it is advantageous to do so. Surely one cannot conceive of St. Paul hesitating to broadcast one of his epistles to all the churches of the far-flung Roman empire, if that means of communication had been open to him. We can, in fact, almost imagine his opening words:

"Paul, servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, to all that be in Rome and in Corinth, to the saints which are at Ephesus and at Phillipi, to the churches of the Collosians and the Thessalonians, to the twelve tribes that are scattered abroad, to the Gentiles, and to all who shall hear these words: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." How the Apostle to the Gentiles would have welcomed that opportunity, and how splendidly he would have put it to use!

WE ARE glad the National Council had the vision to adopt this plan, and we hope the Church will respond to it enthusiastically. The suffering in the world is so extreme, the need of relief in the name of Christ so intense, that some such dramatization of its immediacy is of great importance.

The Church has twice fallen down in meeting its share in the task of world relief, and many Churchmen still do not recognize the extent and urgency of it. It was good news that the million dollars for 1947 had been ninety-seven per cent raised; and that, by the end of the year, it will have been completely achieved. Still, it must not be forgotten that the original plea was that the entire amount should be in hand by Whitsunday, 1947 — which was May 25th. The 1948 million should be generously over-subscribed long before next Whitsunday.

The most important discussion in the National Council was that of evangelism. The Presiding Bishop sounded the note when, in introducing the Rev. Samuel Shoemaker, he referred to the famous Commencement at Harvard University when President Eliot cited John Greenleaf Whittier for an honorary degree, with the simple words: "John Greenleaf Whittier, poet." Bishop Sherrill then introduced the guest speaker with the equally simple words: "The Rev. Samuel Shoemaker, evangelist."

Fr. Shoemaker spoke for a quarter of an hour. Then, for more than three-quarters of an hour, the National Council discussed with him the nature and technique of evangelism, the Presiding Bishop taking part in the discussion. One member's concern regarding the alleged dangers of Sacramentalism, as seen in some Church people who go regularly to the altar and yet appear to be unaltered in their daily lives, was met by Fr. Shoemaker's reply that "the Prayer Book is for converted people." He explained that he meant by this that the Sacraments are intended to be used as means of grace to maintain new and higher standards of Christian living, upon which a converted person has resolved. For our part we should say that the Episcopal Church is in far greater danger

from complacency and neglect of the sacraments, than from too much emphasis on them—if such overemphasis be possible.

Mr. Samuel S. Schmidt, impressed everyone by his account of the group of laymen, of whom he was one, who spent thirty-six hours with Bishop Remington, studying the Offices of Instruction. The attention of the entire Council was held by Mr. Schmidt's statement that all the forty-two men renewed their Confirmation pledges at the end of the period.

Perhaps the most interesting moment of the National Council session came when Dr. Donegan asked what technique there could be, to overcome the reluctance of people to give their confidence and then to see their spiritual need. Fr. Shoemaker replied that the account of the woman at the well reveals the technique. Our Lord first gained her confidence; then He captured her imagination; then He brought her to her knees. There was a profound silence when Fr. Shoemaker said that he believed that our Lord Himself told this experience to His disciples, just in order to show them how to evangelize.

No one disputed Fr. Shoemaker's concluding statement: "The Episcopal Church has been talking evangelism for years—but how? We have been talking—talking in our sleep."

Now it is high time to awake out of sleep. If the National Council will dare to blaze the way, we are confident that the Church will respond. And it may lead to a new period of vigor and advance all along the line. We hope and pray that this may indeed be the opening of a new era of progress for our beloved Church in the cause of our Lord and in the carrying forward in our generation of His commission to His followers in every age.

The Budget for 1948

IN A session of the National Council devoted to far-reaching plans for the future, an unhappy but realistic note was sounded by the treasurer, Dr. Lewis B. Franklin, when he announced that the budget for 1948 must be cut more than half a million dollars below the requests of the missionary districts. Their askings, based upon immediate needs and opportunities, are that much over the budget of \$3,560,000 authorized by General Convention for 1948—and even this budget depends upon a highly successful every member canvass next month.

The authorized budget cannot adequately meet the needs of the missionary work of the Church, in the face of inflation in many parts of the world and high costs everywhere. Hospitals must limit their work, schools must continue with inadequate facilities, mission stations must restrict their activities, travel must be kept to a minimum. And even this budget will have to be cut at the Council's budget-balancing session in February, unless the dioceses contribute their full quota of \$2,869,174, through pledges on

the red side of the envelope allocated to the general Church. The Council can count on income from endowments and other sources only in the amount of \$690,826.

But a budget of three and a half million dollars is by no means "beyond the means of an aroused Episcopal Church. Our brethren of the Presbyterian Church in the USA, which has about the same membership, has just adopted a missionary budget a million dollars higher. We can do it—but we can't do it without real effort in every parish of the Church. The test will come in the every member canvass.

Christian Marriage

WE HOPE and pray, with the twelve prominent clergymen whose important letter on the subject appeared in last week's issue, that the House of Bishops in November will make a clear, unequivocal statement on the teaching of this Church in regard to the indissolubility of marriage. The action of two bishops in sanctioning marriages between priests of their dioceses and divorced women have created such a scandal and have brought about such disrespect for the plain teaching of the Prayer Book that only a vigorous and forthright statement by the whole House of Bishops can offset it. The faithful members of the Church, many of whom have made personal and secret sacrifices in their own hearts to conform to this doctrine, deserve explicit reassurance that the Church still means what it says in its service for the Solemnization of Matrimony.

The points at issue are far deeper than the technical question whether particular marriages are within the letter of the canons set forth by General Convention. For one thing, those canons may not properly be interpreted apart from the Prayer Book, which is a part of the constitution of the Church. For another, it may be seriously questioned whether a priest who takes advantage of such a technicality for his own benefit can be "in all things a pattern to the flock committed to [his] care."

The fact of the matter is that these marriages, and the publicity attending them, have undermined the teaching of the Church in regard to the indissolubility of Christian marriage to such an extent that no Churchman can claim that the Episcopal Church opposes remarriage after divorce without having these cases thrown back in his face. The public does not make fine technical distinctions, nor is it willing to accept the unsupported statement of any bishop that these particular cases were exceptional. All the man in the street can make of the situation is that the Episcopal Church says one thing and practices another—at least for favored members of its own clergy. And the man in the street has a very plain word for that: hypocrisy.

The House of Bishops has a clear-cut duty to perform. It must reassure the Church, and state to the

world, that the Episcopal Church really means what it says in its marriage service—that when a man takes a woman to be his wedded wife, with the blessing of Holy Church, he takes her “to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death [them] do part, according to God’s holy ordinance.”

The Church looks to its bishops for a forthright statement on this important matter. We call upon the House of Bishops to speak out plainly, in a pastoral letter or some other prominent way, assuring the faithful that this Church has not abandoned its witness for the indissolubility of Christian marriage, as taught by our Lord Himself and as set forth in the Book of Common Prayer.

The Mass in English

SIGNIFICANT forces are at work in the Roman Catholic communion. One of the most notable of them was pointed up by the recent national liturgical conference held in Portland, Oregon, in August, with the forward-looking Archbishop Howard of that diocese as host and sponsor.

The highlights of this conference were reported by our own correspondent in *THE LIVING CHURCH* of September 7th. Further light on its significance is thrown by an article by one of the leading figures of the conference, the Rev. H. A. Reinhold of Sunnyside, Wash., who writes of it at length in the *Commonweal* of September 26th.

One of the features of the conference was the celebration of the Mass with the priest facing the people (the altar being placed at the entrance of the sanctuary), with the bishop’s throne also facing the people at the center of the apse, while the assistants formed an open half-circle around the altar. Other features were the fulness of the musical part of the liturgy and the participation of the people.

But what impresses us most about the conference is the strength of the desire, on the part of both clergy and laity, for the Mass in English. Our correspondent quoted a statement on this subject by a young mother in the public discussion: “The Mass would have more meaning if we could understand the parts.” Now Fr. Reinhold, in his article, gives us the reaction of the clergy, as shown by a poll taken at the meeting of parish priests. He writes:

“To judge from this poll, the majority of the pastors would welcome the permission to use the vernacular. More than half of the pastors would like to have English at the public parish Mass for the parts that are ‘Kerygma’ (gospel and epistle) and those parts which are sung aloud. Ninety percent would be happy if they were allowed to baptize and bury in English and to use English for Extreme Unction. There was almost unanimity (I remember 52 versus 3) when the question was raised: would you welcome the permission to use English facultatively in the private recitation of your breviary. This is certainly a surprise . . . when you remember

the trouncing one gets for advocating a thorough discussion of this most important issue!”

What is the significance of all this for Episcopalians? Simply this: We *have* the Mass in English. We *have* a liturgy in which the congregation can participate fully and understandingly. We have these and many other treasures for which our brethren of the Roman obedience are seeking, and which in time they will obtain from the “unchanging” see of Rome.

We have, in short, a Catholic Church that is free from foreign domination and superstitious accretion. We have a Catholic liturgy in the language of the people. We are what many of them would like to be, a truly American Catholic Church.

Interfaith Appreciation

SINCE it has apparently again become the style in religious journalism for Protestant and Catholic editors to attack one another’s faith with more vigor than charity, it is refreshing to read this appreciation of Protestant missions in a Roman Catholic magazine. The quotation is from an article by the Rev. J. J. Austin Devenny, SJ, in the July-August, 1947, issue of *Jesuit Missions*:

“All during the time that the Catholic Church in America has been growing to adulthood, our Protestant brethren have been engaged in zealous world-wide missionary activity on a large financial scale. To confine ourselves only to the Near East, for what is now nearing 150 years they have let the lamp of their philanthropy and idealism shine from the hands of generations of kindly, upright, generous missionaries who have won golden opinions of the people in the Balkan countries, Turkey, Syria, the Lebanon, Iraq, Persia, Transjordan, Palestine, Arabia, and Egypt. They have won remarkable respect for their preaching and evangelical writing in as many languages as they found races, for their educational work, both practical and academic, from kindergarten to university, for their social service, for their frequent, wholehearted relief work, and for the sheer force of their moral example.”

In similar vein, the London *Catholic Herald*, reviewing an irenic French article on Catholic-Protestant relations, concludes: “Even with our differences, there is much that we can do together to save our world, our civilization, our country. Let us not hesitate to take the initiative, and leave it to God to let our example proclaim the truth of our claims.”

This is good advice for all of us. Whether Christianity can bring to bear sufficient force to prevent the world from further moral disintegration is a serious question; but certain it is that if Christians dissipate their energy in attacking one another they will soon lose such moral force as they now possess. We should like to see the coöperative spirit of these two Roman Catholic periodicals more generally adopted by Christian periodicals of all Churches.

Letters to Mrs. Luce—I.

By the Rev. Joseph Wittkofski

Priest in charge, St. Mary's Church, Charleroi, Pa.

MY dear Mrs. Luce: I have recently read your series of articles entitled "The 'Real' Reason" which deal with your conversion to the Roman Church. I wish to congratulate you! I am sure, that in the sight of God, a Roman Catholic with some persuasion is far better than an Episcopalian without any conviction. You certainly make it very clear that you never had any knowledge about the Church in which you were confirmed.

In writing to you, I hope that I may be able to help you keep the new convictions which you think that you have found. You definitely are looking at the world through rose-colored glasses. I hope that my advice will help keep those glasses on you. You speak of the great happiness that is to be found in the Roman Church. Whatever you do, be sure that you do not discuss the question of birth control with your feminine co-religionists. You will find that on the whole they are a very unhappy lot. Many have tried the rhythm method and found that it will not work. Many of them are on the verge of nervous breakdowns because they cannot reconcile the teachings of their Church with the necessities of physical health and of the economic system. Until now, you have only known the exceptional Roman priest. Strive to avoid "the run of the mill" type. They too are a very unhappy lot who frequently seek surcease in alcohol or in other illegitimate pleasures. Endeavor to isolate yourself from the other members of your new-found faith. They suffer from a conditioned reflex that has been instilled into them from their earliest years. They are bludgeoned for every cent that their clergy can get from them. Every private detail of their lives are governed by their pastors. Be sure that you confine your Roman acquaintances to a few clergyman like Msgr. Sheen. If you ignore this advice, you may have your newly found convictions terribly shaken.

For the next few years you will be a valuable showpiece for the Roman Church. As long as you can be of any use, you will have your ego flattered. Every effort will be made to keep all unpleasant things from you. Never will you come to know the inner circle or the true objectives of your new found religion. Do not become inquisitive. In a sense you may have betrayed your Church and your country. Perhaps you did this unconsciously, but if you have found conviction, do not consider the consequences.

You speak of the objectivity of Cath-

olic truth. I suppose that you refer to Roman Catholic truth. Now we usually associate objectivity with unchangeableness. Be careful that you do not study history. You would find that the Roman Church taught things in one generation

Many Churchpeople were surprised, some time ago, to read in a popular magazine Claire Boothe Luce's account of her conversion to Romanism. In a series of open letters to Mrs. Luce, of which this is the first, Fr. Wittkofski points out that he left Rome for Anglicanism to find the same Catholic truth she sought unsullied by spiritual and political dictatorship.

which it condemned in the next. Roman pontiffs have anathematized their predecessors on the papal throne. Any history book will tell you that the pope only has been infallible since A. D. 1870 and that the Blessed Virgin has only been conceived immaculate since A. D. 1854. You would hardly call these Roman truths objective. The reformed Roman Church which you know today resulted from the Synod of Trent during Reformation times. That Church today is altogether different from that which existed during the middle ages. It operates differently and it teaches different and new doctrines. But do not think about these things.

With eloquence you speak of the doctrine of the real presence. You should have learned this during your Episcopalian training. Every educated Episcopalian honors and appreciates the real presence of Christ in Holy Communion that is found in the Roman Church, but at the same time they know that this same real presence can be found in the Episcopal Church.

When you come to Pearl Harbor, you break forth into poetry. If I were you, I would not speak about Pearl Harbor. Someday you might meet somebody who knows things about this event which might be embarrassing to your newly-found religious convictions.

You are terribly mixed up about the subject of liberalism. Try to keep your present state of mind and you will be all right. Actually, there is a liberalism within and without the Church. Jesus said that we should know the truth and the truth will make us free. There is the liberal Catholicism of the Episcopal Church which you have rejected, when you embraced the autocratic Catholicism of the Roman Church. There can be no true Catholicism without the free-

dom which Christ promised. The canon law of the Episcopal Church consists of a few more than sixty canons while in the code of canon law of the Roman Church, there are far more than two thousand laws. This should indicate something but again do not think on these things. Every Episcopalian will agree with your abomination of liberalism outside the Church. We all know that God has a plan and that no man has the right to reject the God who made him.

Now that you have become a member of the Roman Communion, try to forget that you belong to the same church as did Father Tiso, who as president of the Slovak Republic was found guilty of more than a hundred counts of treason against his country. Do not remember that Adolf Hitler and Benito Mussolini both claimed membership in the Roman Church. Do not recall that in Germany, Italy, and Japan, Roman Catholicism was a state religion. Shortly before Pearl Harbor, the Vatican made a deal with the Japanese Government whereby the Roman Catholics in that country were obliged to go to the pagan temples and there to worship the divine Japanese Emperor. In return for this favor, the Imperial Government of Japan made Roman Catholicism a state religion in that country. At the same time the Episcopal Church was outlawed and its Japanese bishops were thrown into jail, not to be liberated until the arrival of their fellow Episcopalian, General MacArthur.

Above all things, try to forget the words of the present Pope Pius XII, now gloriously reigning, which he spoke during the recent war. On September 4, 1940, he received five thousand members of the Italian Catholic Action, and he told them that in the war with the Allies, that they must be willing to give up their lives for the Italy of Mussolini. In December, 1940, the present Pope joined himself with all the other Italian clergy in urging the Italian people to defend the fatherland. Do not pay any attention to things like this, but try to fool yourself into believing that the Holy Father is above nationalities. In the recent war, it is clearly evident that the Roman Church put its money on the wrong horse, but learn to deny this vehemently. Follow the propaganda line. Say that the Italian people are going Communist today, not because they understand the dealings of the Vatican, but because they are merely a perverse people. If you learn to gloss over all of these things, then there may be salvation for you in the Roman Church.

The Mayor of Maidenhead

By the Rev. William G. Peck, S.T.D.

UPON an evening in the last week of April, I was to address a meeting of the Christians of Maidenhead, in the town hall of that well-known river-side haunt in the valley of the Thames. The audience was to include Anglicans, Roman Catholics, and non-Conformists. It was to include some of the leading citizens. All this I had seen prophetically declared in the program which had been sent me. When I reached the town hall of Maidenhead, after many hours in the train—for I travelled thither from North Wales—the responsible officials informed me that even the mayor himself was expected.

I was glad, of course, that the mayor was coming, but I was not thrilled with fierce excitement. One does not expect to be carried to high emotion by a mayor. I have met dozens of mayors upon such occasions, and they were just mayors. But the Mayor of Maidenhead was a revelation. I was introduced to him before the meeting, and we shook hands. I thought him pleasant, dignified, with an aura of scholarship somewhere unusual in mayors, but so far the great illumination tarried.

The meeting opened, and I had to put the mayor out of my mind and collect my ideas. I spoke about the essential Catholic theology of work, and of how our modern industrial and economic sorrow had come upon us because this theology had been so largely forgotten. The audience was attentive and very generously appreciative. The meeting came to an end, and on my way to the mayor's parlor (that feature of every English town hall), I overtook him and he spoke to me very graciously about my effort on the platform.

Suddenly, however, he asked me what seemed an astonishing question. "Did you, sir," he said, "ever meet my brother in law?"

I was bewildered. How should I be expected to know the identity of the brother in law of the Mayor of Maidenhead, seeing that I had never set eyes upon the mayor before that evening? I groped for words. "Who was your brother in law, Mr. Mayor?" I asked.

"G. K. Chesterton," he replied, simply.

Then I remembered that in the course of my speech I had quoted some words of that immortal, and I was instantly agog. So this was the brother in law of the great Chesterton!

"But how is that?" I inquired. "Chesterton had no sisters and only one brother."

"Quite right," the mayor agreed. "He

and I married two sisters. I introduced him to his wife. In fact, I have another heavy responsibility on my shoulders, for it was I who introduced him to Hilaire Belloc."

It was then that the light flashed upon me. "Then, sir," I said, "I know who you are. You are actually Lucian Oldershaw."

He was, and I was delighted. For having read Chesterton's *Autobiography* and Maisie Ward's *Life*, I knew Lucian Oldershaw. He was one of the original group of schoolboys who had founded the Junior Debating Club at St. Paul's School. He it was who had remained a lifelong friend of Chesterton. He had brought Belloc to that Soho restaurant where they were to meet G. K. He had taken Chesterton to the house in Bedford Park, not far from the place where I am now writing, to meet the family to one daughter of which Oldershaw was already engaged—the lady with whose sister Chesterton was swiftly to fall in love: the lady with whom he remained in love all his life.

I talked with Lucian Oldershaw about those far-off events. And when I reached home that night, late as it was, I turned up the written records of them. Let me give them to you. Here is Chesterton's account of his first meeting with Belloc. School days over, Oldershaw had gone to Oxford University, and Chesterton had remained in London. One day, in the university vacation, G.K. had received a message asking him to meet Oldershaw at a restaurant in Soho. He arrived, and presently his friend entered, accompanied by another young man:

"A sturdy man with a stiff straw hat of the period tilted over his eyes, which emphasized the peculiar length and strength of his chin. He had a high-shouldered way of wearing a coat, so that it looked like a heavy overcoat, and instantly reminded one of the pictures of Napoleon; and, for some vague reason, especially of the pictures of Napoleon on horseback. But his eyes, not without anxiety, had that curious distant keenness that is seen in the eyes of sailors; and there was something about his walk that has even been compared to a sailor's roll. . . . He sat down heavily on one of the benches and began to talk at once about some controversy or other; I gathered that the question was whether it could be reasonably maintained that King John was the best English King."

This was Hilaire Belloc, in his youth. Some will say that Belloc was a baleful influence upon Chesterton. They believe that but for him, Chesterton would have remained within the English Church. I will not discuss that question. Certainly

the two men formed a great and creative friendship—though Mr. Oldershaw, I gathered, looking back from the mayor's parlor at Maidenhead to that Soho restaurant, still considered that his work upon that distant day had laid upon him a heavy responsibility, as he told me with a comically rueful smile.

But, later, he was to bring Chesterton to the lady who became his wife. Chesterton, writing to that lady a history of the tremendous event, all in the third person as if it were another man's story, told how, upon a certain Saturday afternoon, Oldershaw had said that he was going to take him to the Bloggs, and Chesterton had supposed this to be the name of a public house. It was, in fact, the family name of the lady to whom Oldershaw was engaged. Upon this first occasion, Frances was not present; but upon the next visit paid by the two young men she was there, and Oldershaw introduced his friend to her. Chesterton, writing for Frances his "history" of his falling in love, describes that first meeting:

"Once in the course of conversation she looked straight at him and he said to himself as plainly as if he had read it in a book: 'If I had anything to do with this girl I should go on my knees to her; if I spoke with her she would never deceive me; if I depended on her she would never deny me; if I loved her she would never play with me; if I trusted her she would never go back on me; if I remembered her she would never forget me. I may never see her again. Goodbye.' It was all said in a flash; but it was all said."

Chesterton made many passionate acknowledgments of the blessings which she bestowed upon him, none more sincere than his gratitude that she made him a Christian:

"Therefore I bring these rhymes to you

Who brought the cross to me,
Since on you flaming without flaw
I saw the sign that Gerthrum saw
When he let break his ships of awe,
And laid peace on the sea!"

There, in the mayor's parlor of the Maidenhead town hall, I was looking into the eyes of the man who had been so deeply concerned in these events.

"You never knew Gilbert," he asked me again.

"No," I said. "To my lasting regret I never met him. But when I learned of his death I wept bitterly as at the loss of a great friend."

"He was a dear creature," said the mayor.

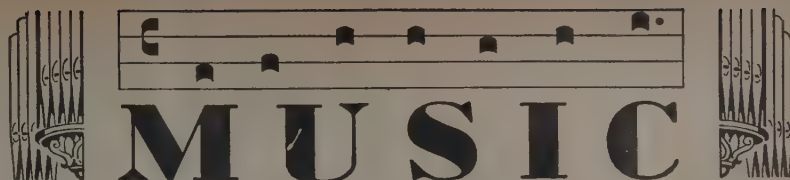
So, in that little town, upon a gusty

orning evening, I found the mayor. And that would have more truly rejoiced the heart of Gilbert Chesterton than to know that his schoolboy friend, his life's friend, had been chosen mayor of a little English town?

I wondered a little how the closing years of life, the quiet years of ending, appeared to Lucian Oldershaw. All that romantic adventure of Gilbert Chesterton, which began long ago at St. Paul's school, is finished. Belloc is an old man. Frances lies in her grave. Life passes for all of us . . . Some people take badly to that situation and repine at old age. Apparently Mr. Oldershaw does nothing of the sort. He seemed to me to be intensely interested in life. They told me in Maidenhead that they considered themselves exceedingly fortunate in having him for their mayor. I think he shares Chesterton's philosophy of age:

"When all my days are ending
And I have no song to sing,
I think I shall not be too old
To stare at everything;
As I stared once at a nursery door
Or a tall tree and a swing."

"Those whom the Gods' love die young"—however long they live.



THE REV. JOHN W. NORRIS, EDITOR

This Funeral Music

THE increasing awareness of Church music as a specialized area within the whole field of music that is being demonstrated by the American Guild of Organists and its individual members is one of the most encouraging aspects of our Church life today. From time to time one sees in current magazines, not devoted either to religion or music, articles either written by or about organists who have taken a definite stand for music that shall be churchly. Nor is the movement being confined to Churches of a liturgical character, but to the other Christian bodies as well.

MUSIC FOR FUNERALS

Recently we received the report of the Joint Music Committee of the Fresno Ministerial Association and the San Joaquin Valley Chapter of the American Guild of Organists, which deals with proper music for funerals. The report has been compiled under the leadership of the Very Rev. J. M. Malloch, dean of St. James' Cathedral, Fresno; and Mr. Arthur K. Luckin, sub-dean of the guild. The purpose of the work which this committee has undertaken is "to improve the quality of music used in religious services and thus bring greater glory to God." In dealing with the question of funerals, emphasis is placed upon the fact that they are "religious services which should be conducted in a religious manner; that funerals require religious music and that secular music is inappropriate; and that music for the funeral should always be consistent with the religious character of the service."

At first glance this would seem self-evident but that many do not so recognize these important truths is born out by the list of "inappropriate" songs and music which the report proceeds to list. These numbers, certainly, would seem unworthy of a Christian service, yet the report indicates that they have been requested: "A Little Pink Rose," "A Perfect Day," "Beautiful Dreamer," "Good-bye" (Tosti), "Lay My Head Beneath a Rose," "Love's Old Sweet Song," "Mother Machree," "Somewhere a Voice is Calling," "The Rosary," "When Day is Done," "Whispering Hope."

These numbers are secular and while

it is recognized that they "may be fitting for some occasions," they should not have a place in a funeral service. Some of them, it is pointed out, are definitely pagan.

The report also gives a list of numbers which it deems faulty or false in their religious teaching or theology, and which the committee deems unsuitable for a funeral service. The list includes: "Ah! Sweet Mystery of Life" (From Naughty Marietta), "Beautiful Isle of Somewhere," "Death Is Only a Dream," "Gold Mine in the Sky," "Good-night and Good-morning," "I'll Take my Vacation in Heaven," "In the Garden," "The Beautiful Garden of Prayer," "The Vacant Chair," "There's No Disappointment in Heaven," "We are Going Down the Valley."

SUITABLE MUSIC

On the constructive side, the report gives a list of suitable hymns and a very complete list of suitable organ music for funeral services. In addition there is a very full bibliography of hymnals and albums of vocal and organ music, together with the names of the compilers and the publishers. The report is one that should be of value to any organist.

While there are on the list many numbers which we would deem unsuitable for the Episcopal Church, it must be remembered that this list was compiled for general use and that these numbers might be acceptable in a service not in conformity with the Prayer Book. The really important point, however, is the increasing interest being shown, not alone by the organists but also the clergy of all Churches, in the importance of the proper selection of music for religious services. The joint committee of the Guild and the Ministerial Association of Fresno are to be congratulated on the efficient work which they have done.

This same committee also has compiled an equally valuable list of hymns, vocal numbers, and organ music suitable for weddings. Since both lists have been mimeographed, they probably are available for those desiring them.

Clergy, organists, choirmasters, and others with problems in music are invited to write to the Rev. John W. Norris, 36 Church St., Poultney, Vt.

CHURCH CALENDAR

October

- 12. 19th Sunday after Trinity
- 18. St. Luke
- 20. 20th Sunday after Trinity
- 26. 21st Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. Friday

November

- 1. All Saints' Day (Saturday)
- 2. 22d Sunday after Trinity
- 9. 23d Sunday after Trinity

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher and the accounts are audited annually by a Certified Public Accountant.

Stateless Children's Sanctuary

Previously acknowledged	\$1,682.04
Mrs. Frank Hayes	100.00
St. Paul's Church School, Foley, Ala.	5.00
Anonymous	3.00
	\$1,790.04

CARE for Old Catholics

Previously acknowledged	\$4,091.97
John G. Bragaw	10.00
G.E.S. Epiphany Church, Washington, D. C.	10.00
Clec Alice Woodworth	10.00
	\$4,121.97

Children in France

Previously acknowledged	\$3,413.78
St. Luke's Guild, Anchorage, Ky	48.00
	\$3,461.78

American Church Institute for Negroes

Anonymous	\$ 2.00
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MILWAUKEE

100 Years a Diocese

The central act of the centennial celebration of the diocese of Milwaukee was the Solemn High Mass at All Saints' Cathedral, Milwaukee, on October 1st. Bishop Ivins of Milwaukee was the celebrant, assisted by Bishop Sturtevant of Fond du Lac and Bishop Horstick of Eau Claire as deacon and subdeacon of honor.

The procession formed in the cathedral guild hall, and went from there to the cathedral church. Those in the procession were the thurifer, the Rev. Frederick W. Wielage; crucifer, the Rev. Kenneth D. Martin; torch bearers, the Rev. Frs. Andrew Heederik and William O. Johnson; marshal, the Rev. Harold E. Wagner; assistant marshals, members of the acolytes' guild of the cathedral; the visiting clergy; the faculty and dean of Nashotah House; the clergy of the state of Wisconsin; the cathedral chapter; the standing committee of the diocese of Milwaukee; the chancellor of the diocese of Milwaukee, the Hon. Howard T. Foulkes; the preacher, the Very Rev. Edward R. Welles, St. Paul's Cathedral, Buffalo, N. Y.; crucifer, the Rev. Charles Parmiter; torch bearers the Rev. H. W. T. Pallett and the Ven. C. C. Jones; the Rev. Frs. Kolias and Thomas of the Greek Orthodox Church; the Polish National Catholic Bishops Bonczak and Grochowski; the visiting Bishops, Mallett of Northern Indiana, Essex of Quincy, Page of Northern Michigan, and Kirchhoffer of Indianapolis; the servers of the Mass, the Rev. Frs. Alexander Simpson and John O. Patterson; the master of ceremonies, the Rev. Canon Vivan A. Peterson; the assistant priest, the Rev. Canon E. H. Creviston; the subdeacon and deacon of the Mass, the Very Rev. Frs. Henry W. Roth and Edwin A. Batchelder; the Bishop's chaplain, the Very Rev. Malcolm DePui Maynard; and the celebrant, with the deacon and subdeacon of honor. The hymns sung during the procession were "The Church's One Foundation" and "One Word of God Incarnate."

In the sermon, Dean Welles said:

Why do I call the diocese of Milwaukee a great diocese?

Because it has all the elements of a great diocese. It faces the major needs of our day. It faces the problem of relations between labor and management in industry. The diocese has a great industrial area.

Second, the diocese has a great rural area and many people today are convinced that the rural problem is the most pressing one facing the Church of our generation. What a glorious field for increasing effectiveness lies right here within the diocese.



AT THE CENTENNIAL BANQUET: (left to right) Bishops Sturtevant, Sherrill, Ivins, and Horstick.

Third is the question of race relations and Milwaukee with its Negro population is also destined, please God, to make a Christian contribution to this important part of our national and Church life at this critical period.

Fourth is the pressing problem of Church reunion. A diocese which is noted for its loyalty to the Historic Faith of the One, Holy, Catholic, and Apostolic Church is in a peculiarly strong position to give leadership to the movement for Church unity, because such a diocese can afford to be in the forefront with Christian charity without jeopardizing any essential of the historic Faith.

In addition to having these great fields and opportunities of service, the diocese of Milwaukee is singularly rich in resources. The diocese has within its bounds one of the Church's great seminaries for training of the clergy; it has schools for boys and girls; it ministers to the bodies of the sick through St. Luke's Hospital, Racine; it has religious; it has a fine corps of clergy, and a loyal group of laypeople; the best and most complete news organ of the Episcopal Church is published in the see city of the diocese; and the diocese is headed by a bishop admired for his qualities of scholarship and spiritual leadership and loved for his qualities of Christian humanity. What a happy combination of great need, great opportunity, and great resources are yours here in this diocese.

The diocese is the unit of the Church and I believe that as the greatest victories of the Church in the past have been achieved under the impetus of strong diocesan leadership and organization, so our hope, humanly speaking, for a great Church advance in the years immediately ahead lies in greater vision and vigor in diocesan life and work. Milwaukee is such a diocese. Milwaukee as a diocese can prove this abundantly in the years before us to the inspiration and benefit of the whole Church. This brings us to the underlying fact that Christian work in any area, industrial, rural, racial or re-union, must be founded upon the ceaseless reality of Catholic evangelism.

The greatest need of our day is that the world, corporately and individually, be

converted to God, that men and women may know Him, love Him, and discover His will and purpose and receive His grace and power to fulfil the same in their lives. This must permeate every effort in the realm of work and life. This means nothing less than the tremendously intensified preaching the gospel to all men everywhere by men and women who are with increasing intensity and consecration themselves practicing the precepts of the gospel.

A great Christian missionary movement comparable in zeal and scope and effectiveness with that of the early Apostles requires an equally clear and unwavering belief on the part of the clerical and lay evangelists. For that reason part and parcel of our need in this day is for a firm and vigorous emphasis in our own hearts and heads on dogmatic Christianity. If our evangelism and missionary work is merely man-centered and man-motivated, if it is merely the result of some men's awareness of all men's need and powered only by kind impulses and generous motives on the part of human beings, it is bound to fail.

What a wonderful way for the diocese of Milwaukee to start its second hundred years—to have the people, clergy and laity, rededicate themselves with clear and contagious consecration to the great task of deepening their own practices of the Christian religion in reconvertng the lapsed, bringing in the thousands of unconverted at our own doorsteps and reaching out with generous alms and man-power to the far corners of the world that all mankind may be one in the Lord Jesus.

After the blessing, a Solemn Te Deum was sung, and Bishop Ivins gave the Pontifical Blessing.

Emphasis on the Sacraments as a Basis for Union

Responding to the plea of General Convention that Churchmen think upon the matter of Church unity during the triennium in an effort to work out a reasonable basis for union with the Presbyterians or any other Christian body,



SISTERS OF THE HOLY NATIVITY at centennial ceremonies.

The council of the diocese of Milwaukee, meeting at All Saints' Cathedral, Milwaukee, during the centennial celebration of that great Catholic diocese, passed a resolution which stated among other things:

"Be it resolved that the diocese of Milwaukee request the Commission on Approaches to Unity to adopt as its own the following statement agreed upon by a joint Commission of Anglican and Orthodox theologians in Bucharest, 1935, and subject to ratification by both convocations of the Church of England.

"We agree that Baptism and the Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are preeminent among the Divine Mysteries. We agree that because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick are also Mysteries in which an outward visible sign being administered, an inward spiritual grace is received.

"Resolved further that a committee be appointed to present this resolution to the public hearing of the Commission on Approaches to Unity in Washington, October 28th, and to present additional material bearing upon the subject of this resolution."

Acting on various issues before the national Church, the delegates voted unanimously in favor of the resolution making it lawful for the House of Bishops to elect a Suffragan to take care of chaplains in the armed forces. The delegates rejected the proposal of a constitutional amendment which would count as "one-half a vote on each side" the vote of "two in favor and two against" in cases of a vote by orders, contending that such evidence of seriously divided opinion warrants the packing of the negative side which, under the present rule, comes as the result of omitting the vote of the entire delegation. A new proposal before the national Church regarding

"AND WAS INCARNATE"

First, pause and get in your minds where those words are found. Then let us do a little clearing of the air on a certain point. If you go into a church known as a Catholic parish in The Episcopal Church, you will note that at The Creed at a Eucharist, all the people kneel at the words of our heading,—yet, if you go into other Episcopal Churches, you do not see even a reverent nod of the head. What seems to be the difference?

The latter churches say, "That's High Church stuff. We do not bow or kneel to any Blessed Virgin Mary." Yet, the Catholic parish says, "We make a reverence at those words NOT to the Virgin Mary, but to God the Father, as a symbol of thankfulness to Him for the Incarnation of His Only Son, Our Lord."

Now, being simple-minded, earnest Catholics ourselves, we are only too

proud and happy to make any reverences to The Blessed Virgin Mary that our Church provides for. She has a very soft spot in our spiritual heart. She did something for us that not one in every fifty thousand Episcopal women would do, even for God. BUT, we are writing this simply to clear a lot of confused thinking and talking. Reverences at The Incarnation are to God the Father, and NOT The Blessed Virgin Mary, so perhaps more Episcopalians may get up nerve and reverence enough to thank The Father for the Gift of His Son, by a simple, earnest bit of kneeling.

There's not a word in The Prayer Book against this act, just as there is not a word in the Prayer Book suggesting a nod at the name of Jesus in the Creed. Aren't some of us Episcopalians inconsistent creatures?

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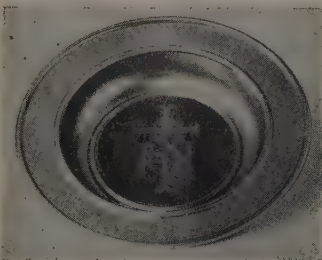
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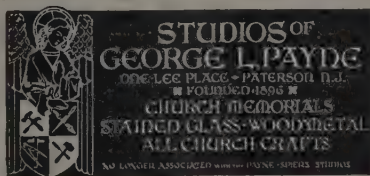
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the Church Pension Fund was rejected on the grounds that it offered nothing new.

Presiding Bishop at Centennial

"The Episcopal Church is only playing with the field of education of children and of youth," Bishop Sherrill stated in his address before the centennial dinner of the diocese of Milwaukee

held at the Pfister Hotel in Milwaukee.

Evaluating similarly other branches of the Church's work, the Presiding Bishop declared that no nationwide spiritual attack has been made on the rural areas of our country, and that opportunities for advance work in China, Japan, Liberia, Brazil, and the Philippines are likewise abundant, lacking only financial means.

"The commonest remark that I hear about our clergy—justly or unjustly—is that they are not making enough parish calls, ringing doorbells," the Presiding Bishop said. "The people who need the Church most will never come to the parish hall or the rectory!"

"Perhaps we have made the mistake of not giving our laity enough spiritual tasks. It should not be too much to ask that each Churchman bring one other person to baptism and one to confirmation each year," Bishop Sherrill said.

In discussing rural work the Presiding Bishop urged that some of the best men graduating from the seminaries be sent into the rural field and that they not be asked to work there on inadequate salaries.

"We should try to steer some of the finest young men in our colleges into the ministry," Bishop Sherrill said with feeling. "How many mothers and fathers pray that their own sons may go into the ministry?"

As he reminded his audience of 600 persons of the tremendous effort this nation was able to put forth in order to win the war, Bishop Sherrill remarked:

"If we could even approach that in giving, understanding, and in what we are, then we could truly make the world the Kingdom of God."

The Presiding Bishop won the hearts of his listeners at the very introduction to his address. The varying points of view in the Church are at times a difficulty, he said. There are debates and disagreements and we go through a period of suspense until the common sense and great experience of our Churchpeople make a decision and lead us forward.

"There is no iron curtain behind which we hide our differences," he said. "They are freely discussed. . . . Our Church needs to be stern in mind and heart, realizing we have a responsibility and a mission. . . . Our convictions must come from God rather than be our own convictions carried back to God."

"But the danger in the Church is rather from our good little people," Bishop Sherrill said and had his audience gravely nodding as he gave examples: "I won't go to that church again because I just can't bear to hear that word mispronounced once more!" and "I thought they were going to make me chairman of the committee, but they chose someone else, so I am changing churches."

"Remember," he said, "that Christ was crucified by the good 'little people' in the Jewish nation."

Included at the double-tiered speakers' table were the Bishops of Chicago, Quincy, Indianapolis, Southern Ohio, Fond du Lac, Northern Michigan, Northern Indiana, Western Michigan, and Eau Claire.

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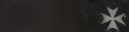
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BOOKS

THE REV. CARROLL E. SIMCOX, EDITOR

The Holy Spirit Today

THE HOLY SPIRIT IN THE LIFE OF TODAY. By F. W. Dillistone, Philadelphia: Westminster Press, 1947. Pp. 126. \$1.50.

To this reviewer, led by the title to expect some "demonstration of the Spirit" (1 Cor. 11:4) in contemporary events and movements, at least within the Christian Church, this book proved somewhat disappointing. Possibly this means no more than that the title is misleading, for a more accurate description of the contents would be "The Doctrine of the Holy Spirit and the Thought of Today," which is, of course, a different matter.

After preliminary essays, "Spirit and Holy Spirit," and "A Biblical Survey," the author devotes the major portion of his book to "The Results of the Spirit's Activity: Life, Power, Order and Glory." After asserting as axiomatic "that life exists in relation," that "Life is a unity," and that "in its doctrine of the Holy Spirit, Christianity comes to grips with the very problem of the creation of true community, which is now before us," the author asks: "What significance has the doctrine of the Holy Spirit for the ecumenical Church?" For a few pages, discussing the meaning of *koinonia* and *agapé*, and reviewing Paul's principles of unity is diversity (1 Cor. XII: 7-17), Dillistone seems to point toward an answer. Yet the principles are left without specific application to modern life and one reads back over these chapters without finding any clear indication that the Holy Spirit is at work to-

day, guiding the ecumenical Church toward the healing of its own divisions and the making of some effective impact on the critical divisions in man's economic, or international relationships.

One finds it difficult to escape the conclusion that the doctrine of the Holy Spirit will continue to be neglected, as it has been even by professing Christians, until some way is found to demonstrate more clearly its updeniable relevance and practical importance to the major concerns of contemporary society. For to the men of the New Testament the evidence of the power of the Holy Spirit was always found in what was then "the life of today."

OSCAR J. F. SEITZ.

On Joseph

JOSEPH. Arranged by Elizabeth Yates. New York: Alfred A. Knopf, 1947. Pp. 72. \$2.

Here is a volume of attractive format with superb typography and beautiful illustrations. It exhibits many of the characteristics which have brought to "Borzoi Books" a distinctive place in the publishing field. There is nothing new in the story, to be sure. It is the lovely tale of the Hebrew patriarch in Egypt, presented in the majestic cadences of the King James version. Miss Yates has done some arranging in order to make a smoothly running story that will appeal to juvenile readers, and she has written a brief introduction by way of interpretation. There are a dozen full-page wood engravings by Nora S. Unwin.

HEWITT B. VINNEDGE.

In Brief

DOCTOR JOHNSON'S PRAYERS. Edited with an introduction by Elton Trueblood. New York: Harpers, 1947. Pp. 66. \$1.50.

Elton Trueblood has written a superb introduction and beautifully edited all these prayers, which are among the finest in the English language. If the religious experience of a great intellect and a giant of English letters can be of interest, then these prayers are worth the knowing. Here are the intimate expressions of a spirit who battled through skepticism to the faith, and when he arrived there, "he would not tamely suffer it" to be questioned. Here is a record of the faith reached through rugged honesty, by a man who followed his own admonition: "Rid your mind of cant."

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THE LIVING CHURCH

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

James Boyd Cox, Priest

Funeral services for the Rev. Dr. James Boyd Cox were held at the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on October 3d.

Fr. Cox, who had been in failing health for many years, died on September 29th, during the week of the diocesan centennial. He had earlier in the day attended services of the installation of the new dean of Nashotah House, of which he was a member of the board of trustees.

For a number of years he had been rector of St. John's Chrysostom's, Delafield, and vicar of Holy Innocents', Pine Lake, Wis., living a reasonably active life in spite of his poor health.

Fr. Cox came to the diocese of Milwaukee from Trinity Church, St. Louis, Mo. For a period he served as organist at All Saints' Cathedral, Milwaukee, until he was able to resume parochial work.

A graduate of Nashotah House, Fr. Cox was the composer of a number of hymns and settings of the Mass.

The Very Rev. Dr. Edmund J. M. Nutter, retired dean of Nashotah House, was the celebrant at the Solemn Requiem Mass in the presence of Bishop Ivins of Milwaukee. The Rev. Edward White was deacon, and the Rev. G. Carlton Story was sub-deacon. Interment was at Nashotah.

Mrs. Richard O. Peterson

Mrs. Richard O. Peterson died on July 24th after an operation. Funeral services were held in St. Paul's Church, Lansing, Michigan, on July 26th, with Bishop Emrich, Suffragan Bishop of Michigan, the Rev. George R. Selway, and the Rev. William E. Clebsch officiating.

Mrs. Peterson was born in Columbia, N. Y., in 1903. She was educated at Mt. Holyoke College and Columbia University. Before her marriage she served as director of Christian education in Calvary Church, Pittsburgh, and St. Paul's, Chestnut Hill, Philadelphia. Mrs. Peterson was also advisor of Christian education in the diocese of Southern Ohio. Recently the Presiding Bishop asked her to serve as a member on the committee of the children's department in the Division of Christian Education of the National Council.

Mrs. Peterson is survived by her husband, the Rev. Richard O. Peterson, associate rector of St. Paul's, Lansing, Mich., her mother, Mrs. L. L. Van Slyke of Geneva, N. Y., and three brothers.

CHANGES

Appointments Accepted

The Rev. Harold F. Bache, formerly rector of St. Mark's, Cocoa, Fla., is now assistant at St. Peter's, St. Petersburg, Fla. Address: 140 Four St. North, St. Petersburg 4, Fla.

The Rev. Thomas L. Brown, formerly rector of St. John's, Newport, R. I., is now associate rector of St. Peter's, Westchester, New York, N. Y. Address: 2511 Westchester Ave., New York 1, N. Y.

The Rev. Edwin L. Conly, formerly assistant the dean at Christ Church Cathedral, New Orleans, La., is now priest in charge of the Church of the Holy Cross, Dallas, Texas, and may be addressed there.

The Rev. George B. Davidson, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now a student at Oxford University. Address: Pusey House, Oxford University, Oxford, England.

The Rev. Richard W. Day, formerly vicar of the Church of the Holy Innocents, West Orange, N. J., is now an assistant professor at Hobart College, Geneva, N. Y. Address: 211 S. West St., Geneva, N. Y.

The Rev. John W. Drake, formerly curate of St. Paul's, Winston Salem, N. C., is now rector of Trinity Church, Scotland Neck, N. C., and may be addressed there.

The Rev. George F. Dutton, formerly rector of St. Paul's, Holley, N. Y., will become rector of Trinity Church, Fredonia, N. Y., on November 2d. Address: 111 Temple St., Fredonia, N. Y.

The Rev. John F. Hamblin, formerly curate of St. Peter's, Essex Falls, N. J., is now assistant at Calvary Church, Summit, N. J. Address: 3 Woodland Ave., Summit, N. J.

The Rev. Arthur E. Hartwell, formerly priest in charge of Holy Trinity Church, Dickinson, Texas, is now priest in charge of St. Mary's, Hillsboro, Texas, and may be addressed there.

The Rev. Frank L. Levy, formerly rector of Grace Church, Lake Providence, La., will become rector of Epiphany Eutawville; St. Matthias, Summerton; and St. Mark's, Pinewood, S. C. on

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CHANGES

November 1st. Address: Summerton, S. C.

The Rev. John McKee, formerly serving in the med forces, is now assistant at the Church of the Ascension, St. Louis, Mo. Address: 5747 Bates Ave., St. Louis 12, Mo.

The Rev. C. Norman Middleton, formerly vicar of St. John's, Dickinson, N. Dak., is now rector of Grace Church, Menominee, Mich. Address: 10 Ogden Ave., Menominee, Mich.

The Rev. DeWolf Perry, formerly rector of St. John's, Newtonville, Mass., will become rector of St. Michael's, Charleston, S. C., on November 10th. Address: 76 Meeting St., Charleston, S. C.

The Rev. Paul F. Williams, formerly vicar of St. Stephen's Mission, Pearl River, N. Y., is now rector of the Church of the Holy Communion, Liberty, N. Y. Address: 35 Chestnut St., Liberty, N. Y.

Resignations

The Rev. Charles J. Allyn, priest in charge of Grace Church, Sheffield, Ala., has retired. Address: 106 Raleigh Ave., Sheffield, Ala.

The Rev. Herbert H. Hill, rector of St. Peter's, Rosedale, L. I., N. Y., has resigned. Address: St. Michael's Rectory, 554 Tunixs Hill Rd., Bridgeport, Conn.

Changes of Address

The Rev. Louis Basso, formerly addressed at Grace Church, Traverse City, Mich., should now be addressed at 441 State St., in that city.

The Rev. Francis D. Daley, formerly addressed

at 600 Lore Ave., Wilmington 253, Del., should now be addressed at 318 Woodside Ave., in that city.

The Very Rev. E. J. M. Nutter, formerly addressed at Nashotah House, Nashotah, Wis., should now be addressed at 29 Perry St., New York 14, N. Y.

The Rev. Charles F. Parks, formerly addressed at 23549 Maribel Ave., Wilmington, Calif., should now be addressed at Box 632, 1131 Banning Ave., in that city.

The Rev. Harold E. Wagner, formerly addressed at 1431 S. 76th St., West Allis, Wis., should now be addressed at 1310 Rawson Ave., South Milwaukee, Wis.

Ordinations

Priests

Kansas: The Rev. Robert M. Collins was ordained to the priesthood by Bishop Fenner of Kansas on September 27th in Emmanuel Church, Olathe, Kans. He was presented by the Rev. H. Laurence Spencer and the Bishop preached the sermon. Fr. Collins will be priest in charge of the Emmanuel Church Mission, Topeka, Kans. Address: Emmanuel Church, Olathe, Kans.

Tennessee: The Rev. William A. Clebsch was ordained to the priesthood by Bishop Creighton of Michigan for Bishop Dandridge of Tennessee on September 28th in St. Paul's Church, Lansing, Mich. He was presented by the Rev. George R. Selway and the Very Rev. A. C. Zabriskie preached the sermon. Mr. Clebsch is to be chaplain to the

Episcopal students of Michigan State College. Address: Box 84, East Lansing, Mich.

Deacons

Alabama: Richard C. Fell was ordained to the diaconate by Bishop Carpenter of Alabama on September 29th in the Church of the Advent, Birmingham, Ala. He was presented by the Rev. John C. Turner and the Rev. Robert Y. Marlow preached the sermon. Mr. Fell is to be vicar of Grace Church, Sheffield, Ala., and may be addressed there.

Stanleigh E. Jenkins was ordained to the diaconate by Bishop Carpenter of Alabama on September 16th in St. James' Church, Eufaula, Ala. He was presented by the Rev. Conrad Myrick and the Rev. James W. Brettman preached the sermon. Mr. Jenkins is to be vicar of St. James' Eufaula, Ala., and may be addressed there.

Kansas: Norman J. Rimes was ordained to the diaconate by Bishop Fenner of Kansas on September 27th in Emmanuel Church, Olathe, Kans. He was presented by the Rev. Maury C. Jones and the Bishop preached the sermon. Mr. Rimes is to be deacon in charge of St. Simon's Mission, Topeka, Kans., and may be addressed there.

South Carolina: Gordon D. Bennett was ordained to the diaconate by Bishop Carruthers of South Carolina on September 23d in St. Philip's, Charleston, S. C. He was presented by the Rev. Marshall E. Travers and the Rev. Roy E. LeMoine preached the sermon. Mr. Bennett is to be deacon in charge of the Church of the Holy Communion, Allendale, S. C., and may be addressed there.



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1919 St. Antoine St.
Sun 8, 10:45 HC; 10:40 MP, 11 Sung Eu; 9:30 Low Mass Wed & HD

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510 Finlay Avenue
Sun Masses: 8, 9:30 & 11

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ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabrin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
500 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 10 MP; 5 EP Sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 5

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v, Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30; Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC; Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (Cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Seafie, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

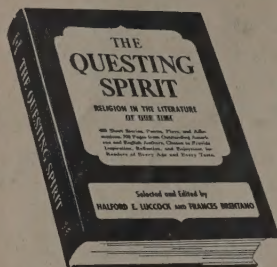
WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30



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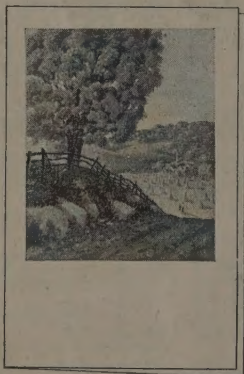
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